

A  
LETTER  
TO

Sir *Jacob Bankes,*

By Birth a *Swede*, but Naturaliz'd,  
and a Member of the Present  
Parliament :

Concerning the late *MINEHEAD* Doc-  
trine, which was establish'd by a cer-  
tain *Free Parliament* of *Sweden*, to the  
utter *Enslaving* of that Kingdom.

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By *WILLIAM BENSON, Esq;*

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Si, mehercle, peccato locus esset, facile paterer vos  
ipsâ re corrigi, sed undique circumventi sumus.

Non nunc agitur de *Vestigalibus*, non de *Sociorum*  
*Injuriis*; *Libertas & Anima* nostra in dubio est.

*Salust. Bell. Catilinar.*

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A LETTER to Sir Jacob Bankes,  
by Birth a Swede, and a M——r of  
the Present P———, &c.

S I R,



IS now almost a Twelvemonth since a great many of the most sensible and sober part of the Kingdom were in expectation, that the Doctrine of *Divine Uncontrolable Power in Princes, and entire Passive Obedience in Subjects*, would have been explain'd in such manner by the whole Legislature of the Nation, that this Stumbling-Block of Offence might have been for ever remov'd; but when they found that there was hardly time enough, towards the latter end of the Session, for an Affair of that nature, 'twas no small Satisfaction to see that *her Majesty* approv'd of the *Tryal*, which for that purpose *had so necessarily imploy'd so much time*. From whence 'twas believ'd, not without some grounds, that the next Session would perfect what seem'd then to be begun.

But the *Parliament* was no sooner risen, than Affairs began to take another Turn, and this *abdicated Doctrine* reviv'd in an instant; as if, like *Antaus*, it had recover'd strength from being thrown to the ground. I must confess I was not surpriz'd to see it asserted with the utmost Vigour in *Universities*, some *rigid Cities* and *ignorant Boroughs*; but I was astonish'd when I beheld it publicly avow'd at a place where you have been several times chosen, and must needs have some Influence. I could never have thought that a Gentleman of a Nation, *which, as a famous Historian tells us, were so afraid of Absolute Power, that they dreaded the very name of King, and look'd upon Liberty as a dearer and more valuable Blessing than Life*, would have profess'd " that Kings are " accountable to none but God, and that Subjects

Revolu-  
tions in  
Sweden,  
P. 30, 128.

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" must



Minehead “ must obey, notwithstanding any Tyranny and Oppression whatsoever.” If  
*Address.* you had so little of the true antient *Swedish* Blood in your Veins, as to be sincerely of this Opinion, you might have stay’d in your native Country, and found *Tyranny* and *Oppression* enough in Conscience to have exercis’d all your heroick *Passive Vertue*; and this, which I think but an odd Compliment to *Queen Anne*, might have been a very proper one to *Charles* the Twelfth. It might have been imagin’d, that you had renounc’d that Kingdom, because it had utterly lost all its *Liberty*; and ’tis very strange that you, who are happily escap’d out of the *House of Bondage* into a blessed *Canaan*, should be hankering after the *Leeks of Egypt*. This can proceed from nothing else but your having forgot what a Condition your *native Country* was in when you left it, and that ’twas this very *Doctrine* which gave occasion to all that Misery which has been for some time so compleat. Give me leave therefore, Sir, to set it a little before you, because I have been there lately, and have a pretty strong Impression of it upon my Mind. But before I do this, it may be of use for us to look back into History, to see whether this *Doctrine* was receiv’d into *Sweden* with the *Christian Faith*, or at what time, and by what means it was introduc’d. And here it will be but a prudent Caution to be very wary what *Authors* we give credit too; for there are so many *Antimarchical*, *Republican*, *Schismatical* Writers at present in the World, openly scattering and propagating their loose and profane Principles, that he who is to speak of *Crown’d and Miter’d Heads*, and the *Clergy*, is in great danger of being impos’d upon: For which reason I will make use of such Authors, as are known to all the World to be well affected to *Monarchy and Episcopacy*. I shall chiefly depend upon the two Historians following; one is *Monfieur Vertat*, a *French Abbot* (whom I name first, because I shall have occasion to quote him first:) This Gentleman has deservedly acquir’d the Reputation of an excellent Historian by several Pieces, but by none more than his Account of the  
 the

the Revolutions in *Sweden*: And as this Treatise was originally printed at *Paris*, and dedicated to the *Chancellor of France*; and our Translation, which is a very good one, dedicated to the present *Duke of Shrewsbury*, no sensible Person can suppose any *Antimonarchical or Republican Principles* in such a Book. My other *Author* I need but name to compleat his Character, *Dr. Robinson, the late Plenipotentiary in the North*: His Abilities and Integrity are sufficiently known to every body; but that which will weigh most on this occasion, is, his being a *Genuine Son of the Church of England*, and one of those *Divines* whom *her Majesty* has advanc'd to a *Bishoprick*, since she had it at heart to incourage none but *Persons of such Principles*. This will give his Evidence an irresistible Authority with some People, who might have little regard to that of *some others* in the same great Post, and of no small figure in the World. And, lastly, that the *Clergy* may see they are us'd with the utmost Candour, I will chiefly make use of the *Papist*, in relating any thing that happen'd before the *Reformation*, and of the *Protestant* for what happen'd since.

I shall be oblig'd sometimes to mention *Puffendorf*, an Historian of undoubted Credit.

Having thus given an Account of my Authors, let us come to what I propos'd: One would naturally have expected that this Doctrine of *the King's being accountable to none but God*, which we see the *Clergy* contend for with so much Violence, would have been establish'd at a time when the *Bishops and the Priests* had more Power and greater Riches than the *King*, and all the *Estates of the Nation*; but instead of that, says my *French Author*, the *Bishops* made so good use of the Influence they had over the *People*, that they obtain'd several Privileges, which did very considerably diminish both the Revenue and Authority of the *Prince*. They exacted what Conditions they pleas'd of the *King*, before they would own him to be their *Sovereign*: These *Prelates* grew so proud of their Riches, and of the

*Revolut. of Sweden,*  
Pag. 2.

Pag. 5.

number of their Vassals, that they began by degrees to act like so many little Sovereigns: They were still at the head of all *Factions* and *Intrigues*: They join'd openly with the *Danes*, and long'd to see

P. 25, 26. their Country under the Dominion of foreign Princes, who, during their necessary Absence, left the *Clergy* in possession of all the Marks of Sovereignty, and even of a large share of the Royal Authority. So far were they from declaring *the King to be accountable to none but God*, that as soon as the King and People shew'd the least Inclination to diminish their exorbitant Power,

Pag. 24. they began to call *the King to account* themselves, and to oppose him openly. They affirm'd the King was a Heretick, and endeavour'd to persuade the People, says Monsieur *Vertat*, that the Invasion of their temporal Estates was only made use of as a Cloke to cover more pernicious Designs, and that the Blow was aim'd at Religion it self; or in our Language, *That the Church was in Danger*. For it has been the constant Practice of ambitious Ecclesiasticks of all Persuasions, and at all times, as well as in these our days, to strive to put a Nation into the violentest Flames with this warm Topick of Religion, at such a time as they thought their private Affairs in Peril; knowing very well, that the mighty Heat of the People usually promotes their Designs, as Fuel under boiling Liquors serves to raise the Dregs and Scum uppermost, which otherwise in all that's cool and quiet must naturally sink down to the bottom.

*John de Salstat*, Archbishop of *Upsal*, ex-communicated the King in a solemn Mass, which he said on that occasion. After the Office was ended, he laid his Ecclesiastical Ornaments and Habits upon the Altar, *swearing* he would never put them on again till he had driven that Prince out of the Kingdom. Then he took a Cuirass and Sword, and went out of the Church in that War-like Equipage, at the head of his Vassals, to fight against his Sovereign; the rest of the Bishops took up



up Arms, and follow'd his Example. They call'd in the King of *Denmark*, and drove out their lawful Prince. But the King of *Denmark* refusing to leave the Government of the Kingdom in the hands of the Archbishop, and on the contrary having confin'd him as a Person of

a turbulent and daring Temper, *Catil* Bishop of *Lincolning* took up Arms immediately to revenge the Affront that was put upon his Grace; and having obtain'd several Victories over the King of *Denmark's* Army, drove him out of the Kingdom also. Bishop *Catil* remain'd Master of the Government almost seven years, and upon the King of *Denmark's* refusing to set the Archbishop at liberty, he recall'd his lawful Sovereign from his Exile. This unexpected Turn of Affairs open'd the King

of *Denmark's* Eyes, and convinc'd him of the Error he had committed in disobliging the Clergy. He made his Submission to the Archbishop, who re-enters the Kingdom; and being assisted by the rest of the Clergy, vanquishes his Sovereign a second time, makes him renounce his Title of King, and confines him to a Prison. After which, not thinking fit to trust the King of *Denmark* any more, the Archbishop shares the Supreme Authority with the principal Lords of his

Party. Thus the Kingdom remain'd in a confus'd and fatal Anarchy, till the impatient People set their rightful Prince a third time upon the Throne. However the Bishops, says my

*French* Author, led by the Consideration of their private Interest, endeavour'd to support the Claim of the King of *Denmark*, under whose Reign they had always the largest share of the Government; and they contriv'd all possible means to bring the Nation under a Yoke that was grievous and insupportable to all the other Estates of the Realm. No Prince could live any longer at quiet, than whilst he suffer'd the Clergy to enjoy almost all the Wealth and Power of the Nation. Can any one imagine these *Priests* had ever heard of the 13<sup>th</sup> of the

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Romans, and the 2d of St. Peter, which in our days seem to be the *Epitome* of the whole Testament amongst the *Clergy*?

But who can read without Horror what the *French* Historian relates during the Reign of King *Christian*? This King, at his Accession to the Crown, had publish'd a general Pardon to all his Subjects; Pag. 106. and as a Mark of his Reconciliation, invited all the Lords of the Senate and Magistrates of the City to a magnificent Feast. The third day of the Entertainment, Trolle, Pag. 107. the Archbishop of *Upsal*, accompany'd by two *Danish Bishops*, appear'd before the King, and demanded Justice against the deceas'd Administrator, and all the Senators and Lords of the Kingdom, who for an open Rebellion Pag. 65. had formerly depriv'd him of his Dignity, and confin'd him to a Monastery. The Bishops produc'd a Bull of Excommunication against them all; and in pursuance of that Sentence, all the *Senate*, ninety Lords, the Consuls and Magistrates of the City, nay the whole City, was massacred to make an honourable Amends to one injur'd Pag. 112. Prelate. The very dead Body of the deceas'd Administrator was dug up, and expos'd amongst the mangled Carcases of his antient Friends. So that here we see the *Clergy* call'd the Lords and Commons to a severe Account as well as the King. After this the King of *Denmark* having put the whole Administration into the hands of the *Clergy*, they began to think the Church no longer in Danger, and rais'd no Rebellions against him, but imploy'd all their time in heaping up Mony, by the Confiscations of the Goods and Estates of those that were daily outlaw'd. The whole Nation conspir'd against them and King *Christian*, under the Conduct of *Gustavus* the First. King *Christian* being defeated upon his landing in *Norway*, and taken Prisoner, *Gustavus* was at liberty to redress the Disorders of his Kingdom, which were great. His first Contest was with the *Clergy*,

Clergy, who (according to my Lord Bishop of *Bristol's Account*) had been the *Account of Sweden, Authors of much Confusion in former Reigns*: p. 180.

To prevent which for the future, says his Lordship, the King took all Occasions to diminish their Revenues, and introduc'd the *Reformation*. At which remarkable time the former dependance upon the Court of *Rome*, whilst the Kingdom was in *Popery*, being cast off, it is to be wonder'd how this Doctrine of the *King's being accountable to none but God*, was not found out by the Clergy, nor so much as the least mention made of it. The true Cause of which seems to be, that the Priests were not in their Hearts reconcil'd to the *Reformation*, brought in by the *Protestant Religinn*. Of which we find two very remarkable Instances, particularly related by *Puffendorf*: The first was in *Puffend.* the Reign of King *John the Third*; *Introduet.* King *John*, tho he was educated a Protestant, yet having been very conversant with a great many Roman Catholics, and being influenc'd by his *to the Hist.* Queen, who was a Papist, had resolv'd to restore by degrees the Roman Catholick Religion. To this end he caus'd a new Liturgy to be publish'd, wherein a great many of the Popish Ceremonies were to be us'd in the Administration of the Sacraments, and Consecration of Bishops and Priests; which new Liturgy was confirm'd by a Convocation of the Clergy of the whole Kingdom, except one Province that belong'd to the King's Brother. *of Europe, p. 482, 483.*

After King *John's* Death, *Sigismund* his Son was resolv'd to go thro with what his Father had begun: He declar'd openly for Popery, and receiv'd a Nuncio from *Rome*, contrary to the Laws of the Kingdom. And tho he solemnly promis'd at his Coronation to maintain the Laws of the Realm, and the *Protestant Religion*; yet he soon took Resolutions quite contrary to his Promise. Several Bishops and great numbers of the Clergy join'd with him; and this occasion'd a very

*P. 485, 486.*



very remarkable *Revolution* in the Kingdom. *Duke Charles* ( *being the next Protestant Heir* ) and the *States* enter'd into an *Affociation* against the King and his evil Counsellors, to defend the *Protestant Religion*, and *their Liberties*. The King seeing himself disappointed in his Design, resolv'd to leave the Kingdom and Government in an unsettled Condition. After his *Abdication*, the Duke summon'd a Convention of the States, by whom he was desir'd to accept of the Administration; and the following Year a P. 483. *Parliament* was call'd, in which his *Highness*, *their Glorious Deliverer*, was made King, the *Popish King* declar'd incapable of the Crown, all *Papists*, or *Princes marrying Papists*, excluded the *Succession* for ever, and the Crown settled in the *Protestant Line*.

This *Revolution* was a fatal Stroke to the Hopes of those of the *Clergy*, who had made such great Advances towards *Popery* in the late Reigns: Several of them were *depriv'd* and *punish'd*, as they deserv'd, with more wholesom Severities than have been us'd in another Country since upon the like occasion. However, there was now a *Popish Pretender* abroad; and who can expect to hear any thing of the King's receiving his Crown from God, whilst a Prince was upon the Throne who own'd his Title to an Act of Parliament only, and the *Hereditary Right* was fled into another Country?

The Seat of the War in this King's and in his Successor's Reign, was carry'd out of the Kingdom, so the *Clergy* had no Opportunity of doing their *Favourite Prince* any Service. But in the next *Queen's* Reign they had like to have come into play again; for the *Queen* having had a great many *Roman Catholicks* about her when she was young, was a *Papist* in her Heart. However, to the great Happiness of the Kingdom, she, not being at all inclin'd to *Bigotry*, never attempted to restore the *Popish Superstitions* in her Dominions; but taking the Advice of *Men of Sense*, instead of her ghostly Fathers, before she declar'd her self, prudently resign'd her Crown to the next *Protestant Heir*, Charles

*Charles Gustavus* her Nephew, who was of the House of *Deux-Ponts*, being the Son of *John Casimir*, Prince *Palatine* of the *Rhine*: A happy Family for the *Protestant Religion*! for it is from the same Family that our illustrious *Protestant Succession* is descended. Had this Queen been so far influenc'd by the Clergy, as to have gone into their Measures, the Kingdom would hardly have enjoy'd so long a Quiet as we find it did; for *Charles Gustavus* having no Disturbances at home, was at leisure to carry on the War against the *Popish Pretender*, Ib. p. 193, 194. which he did with a great deal of Vigour: But dying before he had brought it to a Conclusion, the Government fell into the Hands of the Queen and the five great Officers of the Kingdom. This *Quinquvirate*, by their admirable Management, oblig'd the *Popish Pretender* to resign his Title to the Crown, who afterwards retir'd to *St. Germain* in France, under the Protection of the present French King. The *Quinquvirate* obtain'd Peace also with all the Enemies of the State upon honourable Conditions, which continu'd till our King *Charles* the Second sent Secretary *Coventry* to persuade *Sweden* to side with France; to which they were also tempted by a very large Subsidy in those Countries, 200000 l. a year. His Majesty approv'd of this Alliance when he came to the Crown; but his Army being unexpectedly beaten in Germany, and the Dane entering into *Sweden*, he found himself in very great Straits; however, he had the good Fortune to put a happy end to this War: So that now one would think this Country was in a glorious Condition, and that after so many Misfortunes and Disorders, there appear'd a beautiful Prospect of a long Repose and Prosperity. An universal Peace was concluded with all the Enemies of the State, and the *Protestant Succession* secur'd by a solemn Renunciation of the *Popish Pretender*. Were not these blessed Cir-

*Puffend. Introd. to the History of Europe, p. 511. Moreri Vie de Casimir III. p. 196.*

P. 86, 87.

cumstances? And what could one expect to see now but a flourishing Kingdom, a happy Nation, and a happy Prince? But, alas! it falls out quite otherwise, and now their utter Ruin was a going to begin: *A cunning knavish Minister, and a sworn Enemy to the old Ministry and Quinquinvirate in particular*, that he might secure to himself, as we are inform'd by my

Lord of Bristol, the management of all weighty Affairs, contrives a new Scheme to ruin the old Counsellors and the Constitution, and to make the King *above the Laws*, and entirely *absolute*. To effect which, this Doctrine of the King's receiving his Crown from God, was, upon this occasion, contriv'd by the Court and Clergy, tho it had never been heard of in Sweden till then.

The Pulpits and all the Towns were fill'd with this *Divine Right*, the Scriptures were perverted to countenance it, and 'twas made the only Mark of Distinction, whether a Man was well or ill-affected to the King. 'Twas in vain for *them who oppos'd it to alledg, that this Doctrine sap'd the Foundations of his Majesty's Throne*; for if Kings were accountable to none but God, then the late Revolution, from whence the King deriv'd his Title, was unjust and sinful, the Exclusion of the *Popish Prince* was unlawful; and that upon those Principles the present Prince was an Usurper, and the rightful King, if alive, at St. Germain's. Instead of giving reasonable Answers to these Objections, the new *Advisers* loaded the Persons that made use of them with infamous Reproaches, to incense the People against them. And these, the only true and faithful Friends to their Prince and Country, were by oblique *Reflections*, treated as *Rebels*: for they alone were fill'd *Subjects* that were for the new Right, in whose Duty and Affection the Court plac'd all their Confidence; for them the Court and Clergy made all their Interest at the Elections of a Parliament, which the King had order'd to be call'd by the Advice of his new Counsellors.

The Parliament being met, his Majesty made a Speech to them, in which, says my Lord  
P. 90. Bishop, he gave an Account of the State of

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of Affairs, and propos'd to them to inspect the great *Losses* the Kingdom had sustain'd, and to deliver the Government from the Straits it labour'd under, and to consult for its farther Security. The Odium of all the *Losses* was easily fix'd upon the *old Ministers*; not only P. 91. upon the *Quinquvirate*, who perhaps had been guilty of some Faults; for, alas! what mortal Men are not? but upon all the *late Council*, without Distinction; and a Committee proceeded against them with the utmost Severity, as may be seen more at large in my Lord Bishop's Account. But here we must take notice, that this was not an ordinary *Council*, but a *Council* approv'd of by P. 92. the Parliament; and by his Coronation-Oath the King was oblig'd to take their Advice, and they were sworn to admonish the King seriously and frequently to do what they thought for the Benefit of the Kingdom, rather than what they knew would be only pleasing to his Majesty; a Task which they often found uneasy and dangerous to themselves: *Suadere Principi quod oporteat multi laboris, assentatio erga Principem quemcunque sine affectu peragitur, ita formatis Principis auribus ut aspera quæ utilia.* Tacitus. This Council was what we have formerly had in *England*, under the Title of a *Council of State*. The *Swedish Parliament* condemn'd this part of the Constitution, which was of excellent use; for, as we may observe from that able Politician, my Lord Bishop of *Bristol*, *This Body of Men serv'd to bear the Burden between the King and the Complainants; the want of which perhaps, says his Lordship, in time may cost the Crown dear.* For before this Alteration, every Counsellor was oblig'd to own and answer for the Advice he gave, which obviated many Inconveniences; for nothing could appear to be done publicly, but what was really so. Matters could not be concerted privately in a Corner by two or three worthless Wretches, and afterwards the hazard of the most desperate Measures lie at the Prince's Door. The Assistance of all the wisest and honestest Men in the

the Kingdom could not be slighted so far; as that they should sit at the *Council-Table* only to talk of the Wind and the Weather; and know nothing of the Affairs of the Nation; whilst all Business of Importance was determin'd by they did not know *whom*, nor *where*, nor *when*.

A Misfortune that the Kingdom paid dear for in a certain Reign, when the whole Nation was under the Influence of a *She-Favourite*, one *Revolut. of Stitchbrite*: A Woman, says my Author, Sweden, *that had neither Birth nor Beauty, and yet the Fate of the whole Court and Kingdom depended on her pleasure.* The Calami-

ties that this Mrs. *Stitchbrite* the *She-Favourite* brought upon the Nation, by the Assistance of two or three: *Under-Favourites*, might have put a prudent *Parliament* upon establishing such a *Council* as this above-mention'd, in order to prevent the Prince's being surpriz'd by *cunning* or *mean-born* Persons for the future; but how they should destroy such an useful part of the Constitution, when they had that and more Example before their Eyes, no sensible Person could imagine, if we were not inform'd that this Parliament was made up of *Noblemen* *Account of that depended on the Court, and Officers of the Sweden, Army, and Commons under the entire Management of the Clergy.* In which last Particular, tho his Lordship is not so plain

as in the two former, yet it is a Truth very well known to all that have heard any thing of the matter. And his Lordship declares it in another place, where he says, the People are under the entire management of the Clergy; of which more notice will be taken hereafter.

This Court-Parliament having begun by ruining the *old Ministry*, and taking away what was call'd (as my Lord Bishop tells us) an *Incroachment upon Royalty and Prerogative*, the next thing they did, which

I almost dread to relate, was, to declare,  
P. 93. " That his Majesty, who receiv'd his  
" Crown from God, was only accountable  
" to

“ to God for his Actions, and tied by no other Engagements than what his Coronation-Oath imported, namely, to rule the Kingdom according to Law.” In the next Session, the Article of ruling the Kingdom according to Law was explain’d, and the Parliament declar’d, “ That his Majesty was not thereby tied to the Laws P. 107. “ then in being, but might alter the same, “ and add thereto such Constitutions as he thought fit.” In the third Session, in 1686, they confirm’d all they had done in the two former.

Thus the most excellent *Constitution* in the whole World, *the Mother of ours*, compos’d of King, Lords and Commons, and a Council of State, which prevented all Jealousies and Misunderstandings betwixt the King and the People; this *Constitution*, which had recover’d it self out of all the Desolations of *ambitious inhuman Prelates* before the *Reformation*, and since the *Reformation* had withstood the Assaults of *one King, a conceal’d Papist*, at least influenc’d entirely by his *Popish Queen*; of that *King’s Son, a profess’d Papist*; and lastly of a *Popish Pretender*: this *Constitution*, which had cost so much Blood and Treasure, was entirely confounded and destroy’d by one *treacherous Parliament in three Sessions*: And this purely by establishing the Doctrine of the *King’s being accountable to none but God*. Who can read this without a sensible Concern! Whilst there were any hopes of Popery, this Doctrine was not mention’d; but all prospect being taken away of that darling Religion’s ever returning again, then this Doctrine was set up by the Clergy and the Court. But what a Condition was this Nation brought into by trusting their *All* in the hands of *Soldiers*, and other necessitous Men, *who*, to use my Lord Bishop’s Words, *comply’d with every thing the Court desir’d, rather than hazard their present Employment, or future Hopes of Advancement?* And what a curious Explanation have we of a King’s governing according to Law? By Law, said they, was not meant those Laws only which were then publish’d, and in being, but



*all those Laws also which should be hereafter made by the King.* Would any body think that so far *North* there should be such subtle Casuists as these? But that this mayn't be long admir'd at, the Reader may know that the *Swedes* breed their Clergy at a Place something nearer the Sun than their own Country, call'd *Oxford*, that is their *Seminary*; there they suck in all those wholesom Principles, and so 'tis no wonder if we find a *Doctrine* advanc'd in *Sweden* at the latter end of our King *Charles* the Second's Reign, which in his Father's days, and at that time, was so diligently taught in that University. Indeed that nice *Salvo* for the *King's Oath*, the *Gothick Divines* were not able to find out in the first Session of Parliament; and so we see they took time to write to their *Directors* about it, and from them 'tis very probable they receiv'd that wonderful Explanation above-mention'd, which was divulg'd in the next Session.

But now I come to consider what was the *Consequence* to the Kingdom of this *Doctrine's being establish'd*; and in this relation I shall chiefly follow that excellent Author my Lord Bishop of *Bristol*, or what I have seen my self, and have been told upon the spot by Persons of undoubted Credit.

*Account of Sweden,*  
p. 79. The King had *hitherto* shewn an exemplary Piety and religious Disposition in all his Actions; but it was no sooner declar'd that he was accountable to none

but God, but he imagining, as one would think, that there was no God, and consequently no Account now to be given at all, became one of the most unjust and cruel Princes that ever liv'd. He set up one

*Ib. p. 101.* Court, which took away his Subjects Estates upon very frivolous, and sometimes upon no grounds at all; and another Court, which kept off all Creditors that had any Demand to make upon

the Crown. By these means, if a Man ow'd the King a hundred Pounds, he must pay it presently or go to Jail, tho the King ow'd him ten thousand Pounds:

Pounds : He was to prove his Debt in this Court, before he could make his Demands in the Exchequer. A great many of the King's Debts, says my Lord, were paid without one Farthing of Mony. 'Twas pretended that those who had dealt with the Crown during the War, had been very great Gainers, and so might afford to lose their Debts. This Court was call'd the College of *Liquidation*, or in modern *English*, the College of *the Spunge*. An *English* Gentleman at *Stockholm* told me, some time since, that he had been sixteen years soliciting Payment for a great quantity of Gunpowder that he supply'd the Crown with at a critical Juncture, which sav'd the whole Kingdom : yet he and his Family were brought into a very sad Condition, and there was no more prospect of his having his Mony, than when he first demanded it. Some People that deliver'd in Accounts to that College, by which it plainly appear'd there were considerable Sums due to them, found such *Arts* made use of, that they were made Debtors to the King, and Payment extorted with great Rigour. *Many Families were entirely ruin'd, whose Ancestors, and themselves also, says my Lord of Bristol, had spent their Lives and Fortunes in the Crown's Service ; which Considerations could not be regarded, nor Exceptions made in favour of any in particular, without adding Discontents to the rest, who more patiently suffer'd* (these are my Lord Bishop's Words) *while the Case was general.* Thus this noble Set of *Monarchichal Levellers* went on ; and even all those were compleatly undone, except the *Priests*, who had been the Instruments of this new Power, and the violentest Promoters of the *Divine Uncontroulable Authority*. And memorable is the Case of *Martin Bung* the Lord-Mayor of *Stockholm*, who, next to the Bishop of that City, had the greatest Influence in that fatal *Parliament*, and never offer'd to betray the Cause. He was call'd the King's Lord-Mayor, and the greatest Marks of Distinction were

shewn him upon all occasions, whilst this Affair was upon the Anvil: however, he could never afterwards prevail with the King to leave him any valuable part of *his own Estate*, in consideration of his great Services. The Palace, and the Courts and Streets about it, were fill'd with Crowds of ruin'd Nobles, Ladies, Widows, Orphans of all Conditions, from the *EARL and COUNTESS* down to the *SHOPKEEPER and FARMER*. The King heard all their Prayers and Sighs, saw all their Tears without Concern, whilst he sat every day in the Court, to confirm their dismal Sentences, and command an immediate Execution.

“ Tell us, you Great Divines! Was this Power  
 “ the Ordinance of God? Were this King and his  
 “ Ministers the Ministers of God for Good? Was  
 “ it Damnation, think you, for the People to have  
 “ resisted such Magistrates? ”

The pious charitable Queen pity'd the Miseries of the People, and bestow'd upon them all she had; but when, at last, she found it was not in her power to relieve many, *tho she even mended her own Clothes to that end*, she flung her self at the King's Feet, and beg'd him, for Christ's sake, to have some Bowels of Compassion for those Multitudes of miserable Creatures she saw every where about her.

The King reply'd to her, in a very violent Passion, *Madam, we have taken you to be our Queen, and not our Adviser*. After which, he hardly ever came near her Majesty, but convers'd and din'd almost always with an old Woman his Mother, who gave him no Uneasiness on account of his Usage of his People. This Lady, who deserves to be remembred in all Ages, died afterward with Grief. When she lay upon her Death-bed, she sent for her Children, and spoke thus to the present King: *I am now going to leave this World, which I can no longer live in, for that Weight of Grief which is just now ready to burst my Heart. Your Father has——* At which she fetch'd a melancholy Sigh, and speaking afterwards with more Vigour than before, she added these Words; *But Oh! my Son, if ever you come to rule these Kingdoms, pity, pity the miserable Calamities of your People,*



*People, restore them their Estates and Privileges again; and as you do this, so may Heaven bless you.*

Her Prayers seem to be now fulfilling: for whilst that Prince only pursu'd a just War, his Success was very great; but he had no sooner embro'd his Hands in the Blood of one of his own Subjects, *the Brave Patkul*, (that noble foreign Whig, who took up Arms for the Liberty of his Country) but he became as unfortunate as he was before successful. However, if he should be hereafter restor'd to his Throne again, 'tis to be hop'd, that he will have made some good use of his so long sojourn at *Bender*, and have learnt from the *Turks* to use his Subjects with more Mercy than ever his *Father* did; of whose unheard-of Barbarities, were an exact account to be given, it must be in a Volume as large as it would be melancholy, which I shall not undertake. I shall only add at present, that I wish those Persons who are so violent for this Doctrine of *Passive Obedience* and *Unlimited Monarchy*, had seen what a miserable Condition this Kingdom I am speaking of has been brought into (in a small space of time) since that Doctrine was establish'd in it.

I could wish that those *British* Peers who enjoy the high Honours due to their Birth and Quality, the great Estates that have been left them by their Ancestors, or acquir'd by their Valour, and the fine Palaces themselves or their Fathers have built, in which they live with a becoming Pomp and Splendor; I could wish they had seen other Noblemen, who not thirty Years ago enjoy'd all the Blessings *they themselves* now possess: but at present they would find *their Estates taken from them; their Palaces, some of which exceed in Magnificence most in England, let to Shopkeepers for Warehouses, and their Birth and Quality despis'd to that degree, that every Officer has Precedence before the noblest Peer that is not dignify'd with a Military Employment.* And did these Gentlemen know that those noble Strangers were as *Great, Rich and Happy* as *themselves*, before the Doctrine of *Passive-Obedience*, and the King's being accountable to none but God, was set up.

up in their Country ; I fancy the *Promoter* of the same Doctrine in *Great-Britain* would not have had many Noble Lords afraid of inflicting too severe a Punishment upon such a Criminal.

I should be pleas'd if those Ladies who live in the greatest State and Glory, had seen Ladies of the first Rank, who not long since shin'd in all the Brocades of *France*, and had as large *Suites* of Admirers as the *brightest Toasts* amongst us, (as the *fam'd* *Sacharissa* confess'd) but are now plunder'd of all their nice Ornaments, sumptuous Dresses, and far-fetch'd Furniture: Had they but seen a Countess, who had Pages and Liveries almost without number, Bathing-Vessels all of massy Plate, and Jewels of an inestimable Value; had they seen her House clear'd even of Beds and Chairs, and the Lady her self stript of the Clothes she wore, and one of her Ears pull'd off by the King's Guards, who did not understand how her Ladyship's large Brilliant Ear-Rings were fix'd on; I cannot think that there would have been so many Sighs and Tears, and panting Hearts, all the while an *Apostate Wretch* stood accus'd for endeavouring to promote those Principles in these poor tender-hearted Creatures Country, which gave occasion to all this Misery.

I wish that *Gentlemen* who have ample Estates, and all that is requisite for their Pleasures, had seen Persons of the like Condition, who in the Memory of some that are not very old, liv'd as much at their Ease as these do now; but at present are driven from the Seats of their Ancestors, and their Lands parcell'd out amongst such and such Regiments of Horse and Foot. And if you should enquire for the Lord of the Mannour, 'tis probable you might find his Worship at the next Market-Town, distinguish'd with the pretty Title of *Mr. Commissary*, or *Mr. Assessor*, and half the Salary of an English Excise-Man, in exchange for 2 or 3000 l. a year. Had they seen all this, I believe we should scarce have had such Rioting, Drunkenness, Cavalcading, and Rattling of Bells this Summer, amongst our short-sighted Esquires, upon the account of a *Traitor to his Country*.

I wish that those Citizens who find the Advantages of a great Trade and free Commerce, had seen a City which not long since had several considerable Merchants and rich Burghers, who are now reduc'd to trade under the Protection and Countenance of some Courtier, to whom they must be accountable for one half of their Profits, whilst the King takes t'other half, and not seldom a large share of the Principal: I fancy they would have rais'd few Mobs afterwards in favour of a publick Incendiary.

But what I wish the most of all, is, that the inferior Order of Gentlemen and the common People, who enjoy great Privileges, have their Properties secur'd to them by good Laws, and have plenty of all that's necessary, had but seen a Yeomanry and common People, who not long ago had a *Account of Right of chusing Representatives in Parliament, of being try'd by a Jury of twelve Men, and paying only such Taxes as they consented to* Sweden, p. 117. P. 40.

but who at present pay often greater Taxes than the yearly Value of their Farms, are hang'd and punish'd just as the Governor has a mind to it; and for Subsistence for their Families are *Ibid. p. 4. forc'd to grind the Bark of Trees to mix up with their Corn for Bread.* Had they seen all this inexpressible Misery of their Fellow-Creatures, who knew nothing of such Circumstances till the Doctrine of *Passive-Obedience and the Divine Right of Kings*, was establish'd in their Land; I cannot think that we should have had such Crowds of besotted Madmen paying Royal Honours to the Shame of his Order, and kissing the Hem of an Impostor's Garment, who has done, and is doing all he can to set up the same Doctrine amongst them.

I rather believe that those Lords, Ladies, Gentlemen, Citizens, and common People, would have all cry'd out with one Voice for the severest Justice against so notorious an Offender and his impious Abettors.

But after all that has been now said, a great many will be apt to ask, how is it possible that a People



ple should bear *all this* ? The only reason is, because 'tis impossible for them to help themselves. *The King*, my Lord Bishop tells us, *knows very well how to make himself obey'd*. That is, he has made *Soldiers* of one half of his People, to keep t'other half in good Order. If you see four Farm-Houses together, and should enquire whom they belong to, you would find that two, if not three, are possess'd by the King's Troops, that the other may live quietly. Besides, the Governour or Lord Lieutenant of each County has a very watchful Eye every where, and *Laws and Oaths* are made use of as some sort of *Fetters*. But still their chief Dependance lies in this following Passage, which I shall quote entire from the Worthy Divine so often mention'd; 'tis in the 111th and 112th Pages of his Account of *Sweden*. " Yet all  
 " this Power and Provision is not by the Court it  
 " self thought sufficient to keep an oppress'd People  
 " from Disorders; nor would it likely long do so, if  
 " the King did not by great Applications and De-  
 " ferences court the *Clergy*, and by no small degrees of  
 " Compliance with them, not only in Ecclesiastical  
 " but even in Civil Affairs, cultivate their Fidelity  
 " and Affection: and this, because the *Priests* have  
 " very great and uncontrollable Interest and Au-  
 " thority among the Common People (who only  
 " can make Disturbances) and can at their pleasure  
 " inflame or appease them."

If this Evidence is not sufficient to silence and convince all Gainsayers, I don't know what can do it. Here you have it *ex ore Episcopi*, out of the mouth of a Bishop and a true Church-Bishop, *That a People who are oppress'd after the most barbarous manner, could not be kept from rising to deliver themselves out of their intolerable Slavery, by Soldiers, Governors, Laws and Oaths, did not the Clergy assist their Tyrant in maintaining his infernal Dominion over his unhappy Subjects, in consideration of the Court that is made to them (the Clergy and Priests) not only in Ecclesiastical, but also in Civil Matters.*

" Give

" Give ear, O *Oxford*, to this the last  
 " and best of all thy modern Doctors ; *Dr. Robin-*  
 " hearken to one of your beloved Bishops, *binson,*  
 " and observe that his Lordship has not *created a*  
 " spoke this of a Popish or Fanatick Cler- *Doctor last*  
 " gy and Priests, but of a Protestant and *Summer at*  
 " Lutheran Clergy and Priests, that *Oxford.*  
 " Clergy and those Priests who come  
 " the nearest to our Genuine Clergy and Priests  
 " of all the Ecclesiastical Orders in *Christendom.*"

And now attend to this *Great Divine and Able States-*  
*man.* " Oh ! unwary Common People ! You over  
 " whom the Priests have such uncontrollable Power :  
 " Behold the use they make, when it lies in their  
 " way, of the Interest and Authority they have over  
 " you ! namely, *to make themselves consider'd by the*  
 " Court, and to keep you chain'd down in eternal Bondage  
 " to a Tyrant."

Should it be objected here, That this however is  
 but one Instance of the sad effects of this Doctrine ;  
 it must be answer'd, that that is not for want of more  
 Instances : for you need but take a view of the next  
 Kingdom to this, and you will find that Country not  
 long since in the happy Circumstances of *King, Lords,*  
*and Commons ;* but now by the Assistance and Ma-  
 nagement chiefly of a *Priest, a Lutheran Priest,* or two,  
 reduc'd to a most lamentable Condition, being en-  
 tirely under the Government of a Prince as Absolute  
 as the *Great Turk,* or in other words, *accountable to*  
*none but God.* But there has been a very good account  
 given of that some years ago ; to which I refer all  
 Lovers of their Country, that have not read it. I  
 shall only observe two things in that Treatise. The  
 first is, that the *Danes* as well as *Swedes* breed their  
 Clergy-men at *Oxford* : so that 'tis more than proba-  
 ble, that this *Passive and Absolute Doctrine* had its Ori-  
 ginal in *South-Britain.* I wish I could say,

*Gratulor huic Terræ, quod abest regionibus istis*  
*Quæ tantum genuere nefas.*

Ovid.

But 'tis next to the greatest Certainty, that this prodigious Wickedness was begotten as well as born upon the Banks of the *Thames*.

The other Remark which I make in the Account of *Denmark*, is, That the first King of *Denmark* who was made *Absolute*, had been a very kind beneficent Prince to his People, as well as King *Charles* of *Sweden* had been a very Religious Pious one, before he came to be *Absolute*; however both became afterwards very great Oppressors, as if they had accepted of their *Absolute Dominion* from the Clergy, upon the Terms that it was offer'd our Saviour; not having had the Power, like him, to say to their pretended Benefactors, *Get thee behind me, Satan*. But here we may likewise take notice, that these People were not ruin'd by Bad, but Good Princes. The Clergy, with all their Artifices, would never have been able to persuade a People to deliver up their Rights and Privileges to a Tyrant or a bad King: but at a time when these Countries were drunk with Loyalty, and mad with Zeal, when the Passions of the People were rais'd to a great height, in *Sweden* especially, by the Court and Clergy, then their Constitution was betray'd by a corrupt-Parliament; not ruin'd by Popery or a foreign Power, but by one execrable Parliament in three Sessions. Had the poor People seen their Representatives entirely devoted to the Court-Party, and making a Sacrifice of their Country to their private Revenge and Interest, they would certainly have exerted that Authority, which they had so often made use of, in defence of themselves and their Posterity, against this Parliament of Traitors. But the People were entirely manag'd by the Clergy, who cajol'd them sometimes with pretty Stories of Sweden, their Prince, and sometimes with the Pleasure of being reveng'd on the old Ministry; in which Particular they were most grossly impos'd upon. For tho the calling those old Ministers to account, who might have been guilty of some Faults, was very just as well as popular; and the Season proper, when the Kingdom was at Peace with their Enemies Abroad, and no Danger to be

appre-

Account of  
Sweden,  
p. 96, 97.



apprehended from the *Popish Pretender*, or any other foreign Power; yet the Proceedings of the *Parliament* were so partial, that 'twas easy to be perceiv'd, 'twas *Persons* and not *Crimes* they aim'd at: A Method which often produces *new Ministers*, but seldom *better*. And what could be more absurd, than that all the while they pretended to be doing Justice to their Country, the most *notorious Traitor* to it, the *new chief Manager* of *Baron the Treasury*, was the Head and Director Fleming; of all their Proceedings, who was under a necessity of ruining the Constitution as well as the *Old Ministers*, to secure himself against what he had great reason to apprehend, whenever the People should come to their Senses again? Besides, this *Parliament* did not deserve the name of a *Parliament*; for there were so many *Officers* in the Lower House, that it look'd more like a *Court-Martial*, that was to pass Sentence upon the Liberties of their Country, as we find they did, than like a *House of Commons*, that were to defend them, which we find they did not. And more than this, there were such indirect and dishonest Methods made use of in procuring *Soldiers* and other Creatures abandon'd to the *Court*, to be chosen, that, properly speaking, they were no more a true *Parliament*, than a *rebellious Mob*, that should meet together by the Instigation of the *Clergy*, to pull down *Religious Houses*, which they did not think fit to *indulge*, could be justly stil'd a *General Council*. However, the People were so infatuated by the *Court and Clergy*, that they sat still, and quietly suffer'd such a *Parliament* to give up to the *Court* all that makes this painful Life easy to rational Men, *their Liberty*; a Blessing which even dumb Beasts by Nature enjoy: *Libertatem etiam Tac. Hist. mutis animalibus Natura datam*. But 'tis grievous to see, even at this time, what numbers of Creatures there are who are more senseless than *Brutes*, that are furious to trample this *inestimable Jewel* under their Feet, and are ready to turn again, and rend all those that would preserve it from their filthy *Pollutions*. What a high value did the brave old *Romans* place upon

upon this their greatest Treasure, *Liberty!* They were not content in being possess'd of it themselves alone, *but at their own Charge, their own Labour and Hazard, they † carry'd on Wars for the Liberty of others: Neither did they afford this Glorious Protection to their near Neighbours only; they pass'd over Seas, that there might not be one unjust Empire in the whole World, and that Right, Equity and Law might reign throughout the Earth.*

These generous Friends to all Mankind, could not suffer one unjust Tyrannical Government in the whole World. The Destroyers of all human Happiness in our days, and the *Ignorants* that are led by them, are for ruining the only just reasonable Empire in the Universe. And as this noble Spirit in the *Roman People* was accompany'd with another excellent Quality, a real and sincere Sense of *Gratitude*; so that Baseness of Mind in those I have just mention'd, is associated with the blackest Ingratitude and Malice. When 'twas propos'd to the *Roman Senate* and the People, whether a *General* should be thank'd for his Services to the Publick: They all answer'd unanimously, \* *That there could be no more Doubt, whether a General, who had done such great things, ought to be paid the Honours he deserv'd; than whether the Immortal Gods ought to have Thanks return'd them for the Success they had blest him with.*

Who can read this without blushing for those, who out of a mean pitiful private Interest, can endeavour at this time to detract from the Fame of a *Man*, who has eclips'd the Glory of all the *Cornelii's* and *Scipio's* of antient History? How can these poor Poli-

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† *Esse aliquam in Terris Gentem quæ suâ impensâ, suo labore ac periculo bella gerat pro Libertate aliorum. Nec hoc finitimis, aut propinquæ vicinitatis hominibus præstet; Maria trajiciat, ne quod toto Orbe Terrarum injustum Imperium sit, & ubique Jus, Fas, Lex potentissima sint. Liv. lib. 33.*

\* *Tribuni res tantas Bello gessisse Cornelium fateri, ut non magis de Triumpho ejus, quam de honore Diis immortalibus habendo dubitari possit. Ibid.*

ticians think, that a *Hero*, who has a vast noble capacious Soul, aiming at the Happiness of *all Europe*, if it stops there, should ever be brought to bury all his stupendous Parts in the narrow Concerns of a *despicable Party*? Can he exert an indefatigable Industry? Can he shew a most consummate Prudence, and an intrepid Valour and Serenity amidst a thousand Deaths, only in concerting and executing the Projects of a few *Priests* against their own *Countrymen*?

This is an Employment in which he would make but a very insignificant Figure; and they should rather search out a *Person* for such a dishonest purpose, that may be as famous, if possible, for *little Arts, base Tricks, and perfidious Treachery*, as this *Great Man* is for his *Glorious Actions, downright Honesty, and invincible Fidelity to his Prince and Country*. But to return to my Subject:

The Sum of all is this. There have been in our days, at least in the days of all our Fathers, *three Kingdoms in the World* (including all as one, that are under one Prince) *whose happy Constitutions were made up of King, Lords and Commons*. These *Three* were attack'd by the Heroes of Slavery, within a few years last past: *Two* of them have fallen a miserable Sacrifice to their *infamous Doctrine*; and the *Third*, by the miraculous Providence of God, but very narrowly escap'd about twenty years ago. And can any sensible Person now pretend to give a reason why the same *Doctrine* is not able to ruin the *Third*, especially when those that miscarry'd can see now, by the Success of the other two, where the Mismanagement lay that hinder'd them from the same Success? *Our High Priests*, in the late unhappy King *James's* Reign, thought themselves so secure, that they wou'd not accept of *absolute Slavery*, without the Riches and Pomp of the *Romish Church*, or something very like it; and this they never had *their Eyes off from*, till the last terrible *Trial* made them startle: They saw all lost for ever, if that had gone on as 'twas expected. The *Doctrine*, by which they always hope to make *their Court to Princes*, would have been condemn'd, a *Peace* concluded, the *St. Germain's Gentleman*



tleman for ever ruin'd ; and this frightful Scene put them upon resolving to aim at lower things ( at least for the present ) than what they always waited for till then with some Satisfaction. Then began this new unexpected Affection and Zeal for the *House of Hanover* : They pretended to make amends for their having always oppos'd that Family, by offering them more now than their old Friends ever thought of, and that's the Game *they* are playing at present. But as they will never be able to impose their gross Absurdities upon *the wisest Woman*, except *our Queen*, and the *wisest Princes in Europe* ; so 'tis to be hop'd, that the two Examples above-mention'd will convince every one among us of the *pernicious Consequences of their detestable Principles*. For to say a word or two more upon this weighty Subject, what is here offer'd is not Argument, but Matter of Fact.

This is what a great many People in *England* have seen, and what any one may know and see, when he has a mind to it. These People enjoy'd the Benefits of the Protestant Religion, and had it secur'd to them ; were possess'd of great Privileges, and a perfect Liberty ; they had *Triennial Parliaments*, and Kings governing according to Law : They may say to us, what *St. Paul* wish'd of *Agrippa*, and the rest that heard him, they *were almost and altogether such as we are*, and had remain'd so till this day, had it not been for *these Bonds of Passive-Obedience and Divine Right*.

So that to close what I have offer'd on Vid. *The* this Head, without disputing with a certain great Lawyer, whether the *Hoadleian Doctor's* *Distinctions* would devour all Allegiance ; 'tis evident, beyond Contradiction, that this general *Passive Doctrine* has devour'd all these People's Happiness. And if these Examples will not make others see their Danger, such Persons as remain still blind, are resolv'd not to open their Eyes till they lift 'em up in Torment ; and are determin'd to sacrifice all that's dear to them in the World to this joyless Ejaculation, *Who would have thought it !*

I hope *God Almighty* will preserve *our Queen* for a Blessing to this Nation, and that a *True British Parliament* will in their great Wisdom think fit to put an end to a *Doctrine*, that has put an end to all the other *Parliaments* in the known World.

As for the House of *Hanover*, of which every body is oblig'd to say something, I have the good Fortune to be of the number of *those* who have no occasion to make extraordinary Professions of Zeal at present for her *Royal Highness* and that *Illustrious Family*, by reason that *our Actions* have always declar'd how sincerely we were in the Interest of the *Protestant Succession*, at a time when it seem'd deserted by great numbers. However, I confess, I am one of those who lay no manner of stress upon their *Hereditary Right*: That is a Right no one ever talk'd of at *Hanover* a few years ago, but the *old Countess of Bellamont, the Pretender's Nurse*. If any body has been there since to compliment her *Royal Highness* upon Her *Hereditary Right*, I am very apt to think that they found her *Highness* *their humble Servant* for that, as the witty *Bishop of Exeter* said to Mr. *Hadley* upon another occasion. But what Forehead must some People have, to pretend now that a *Person* has a *Divine Hereditary Right*, whom they would not so much as allow to be naturaliz'd the other day, if they could have prevented it? I pray God to send her *Royal Highness* her *Parliamentary Right* when he thinks fitting, and the *Pretender* his *Parliamentary Right* too.

And here I should conclude, but that there is one very remarkable Passage in the Account of *Sweden*, of which no notice has been yet taken. Amongst the new Laws which were made whilst they were ruining the Kingdom, one was, that there should be no manner of *Toleration or Indulgence* allow'd to any *Dissenters* Whatever, as may be seen more at large, p. 59, 60. The Consequence of which is, according to my Lord of *Bristol*, that the Clergy having no Adversaries to oppose, are but moderately learned, and little acquainted with the P. 50. Disputes about Religion.

This is very modestly exprest; but the Truth is, they are most profoundly ignorant: They converse very little with the *Bible*, but are extremely fond of their *Liturgy*, and mighty zealous at *singing* their Prayers, which makes them seem to Strangers to be *very merry Sinners*. It might be reasonably expected, that as they are not distracted

P. 55. with *Nonconformity*, and have no occasion to employ much time in opposing the Doctrine of others, and defending their own, as my Lord tells us, they should make use of their leisure to inform themselves and their Parishioners in religious Matters; in which, notwithstanding, they are so little instructed, that 'tis very usual to hear the *Country Parsons* drink *God Almighty's Health*, and the common People *God Thor's*; which was a *Heathen Deity* in *Sweden*, before our Saviour came into the World. At their *Funerals*, they never leave off drinking the Health of the *deceas'd*, so long as they are able to drink at all. These things seem very strange to Foreigners; but as there are no *Dissenters* or *Schismatics* amongst them, to abuse and vilify the *Orthodox Ministers* for these matters, every thing goes on with great *Uniformity*, and the People are in a fair way to drink *God Thor's Health* to the end of the World. It must be confess'd, that there are some learned Men, tho very few, amongst them, who have been bred at one of our Universities, (as has been said before) and generally at the King's Charge. This indeed is the wisest Expence he can possibly be at, for his *All* depends upon them.

They are the *Commanders in Chief* of the Body of Priests, which may be most properly call'd the *King's Lifeguard*; for 'tis undoubtedly true, that if there were no such *Bishops*, and no such *Clergy*, there could be no such *King*. This sort of *Swiss*, with their *Sermons*, *Injunctions* and *Decrees*, are a much greater Security to a Tyrant, than their *Brethren of the Cantons* with all their *Muskets*, *Pikes* and *Halberts*. These latter can only keep them in awe, who may have some Thoughts of recovering their Liberties: the former, I mean the *Priests*, go to the very bottom,  
and



and remove all that may give occasion to any such Intentions : They spare no Pains to rase out those strong natural Impressions of the *Love of one's Country*, which, next to the *Duty one owes to God*, ought to be above all things most deeply engraven on every Man's Heart ; and instead of this worthy Object of the Peoples Desires and Affections, the *Priests* set up the *imaginary Honour* of some *weak Man*, and the temporal Interest of their own dear selves, under a *spiritual Cloke* of a furious Zeal for their Religion. To which end, *they press down, enslave and debase the Minds and Consciences of Men to that Vileness and Stupidity, that they become fond of living and being us'd like Dogs.*

This is very visible, especially in the Protestant Countries, where the *Divine Right* and *Passive-Obedience* ride triumphant. It has been no small piece of Cunning in some Persons of late years to make so much Noise about *French Slavery*. I must own the *French* are pretty good *Slaves*, but they are not, nor ever can be such *Slaves* as the *Protestants* in the Countries before mention'd. No *Popish King*, not even *Lewis le Grand*, can devour his Subjects as a *Northern King* can do ; and the Reason is plain, for if their Bones were pick'd so clean, there would not be enough left for the *Priests* : for as the *Roman Catholick Clergy* have much greater Demands to make than the *Protestant Clergy* can pretend to, so should the greatest Monarch upon Earth touch any thing that they call *theirs*, there would be enow to call upon their *Superior Pastors* to do their Duty, in thundering out their *Ecclesiastical Anathemas* against him, and to denounce Woe to the fearful Hearts and faint Hands, till they had found another *Clement* or *Ravillac* to undertake the languishing Cause of the *Church*. One of their own Poets has told us,

*Pour maintenir tes droits que le Ciel Authorise,  
Abîme tout plutôt, c'est l'Esprit de l'Eglise.* Boileau.

A smaller share by far of Riches and Power keeps the Clergy tight, as they call it, to the King in the  
Pro-

Protestant Countries ; for as the People are much poorer and more miserable than in the Popish Dominions, so the *Priest* is comparatively as great and happy as his *Church-Brother* amongst the Papists.

Thus, Sir, I have given a pretty ample Account of the Rise of the Doctrine, of the King's being accountable to none but God, in your native Country, and of the Condition that Country has been brought into since this Doctrine was establish'd, which I recommend to your serious Reflection. Methinks it might suffice for one Man, let him be ever so fond of *Tyranny and Oppression*, that the Kingdom, in which he was born, has been entirely ruin'd by these Principles, without endeavouring to introduce them into another, where he is adopted. And I desire you would shew this Letter to as many of our Friends and Acquaintance as you think fitting : for a Relation of this kind cannot be thought very improper, at a time when we see, by every News-Paper, that some Reverend or other has been trotting up to London with his *Divine unaccountable Right* in his Bags ; not to mention those many Batteries which have been continually playing upon our Constitution from the Ramparts of the Pulpit, ever since the *Church-Trumpeter* founded a Charge.

It may be proper to take notice, that I would not be understood, as if what has been said above of the *Swedish and Danish* Clergy without distinction, because they are all engag'd in the same Intrigues with the Court, and in the same Plot against the People, can be apply'd to our Clergy in the same Latitude : that would be the highest Injustice. Thanks be to God, we have a great many worthy Men, who both by their sacred Office and personal Vertues, command the utmost Esteem and Veneration that can be paid to Mortals ; who do their own Business, as her Majesty lately advis'd us all, and behave themselves like the Servants of a Prince, whose Kingdom is not of this World only. To the Honour of this Nation be it spoken, there are dead and living Fathers of the Divine British Liberty ; and the TILLOTSONS and TENISONS, the BURNETS, the TALBOTS, and the WAKES,

will,

will, without doubt, sound nobly in every Ear of a free-born-People, when all the shameless Advocates of Tyranny and Slavery will be utterly forgot, or remembred with Detestation. Of which Number *that unhappy Man* must be accounted, who, like *another mean Wretch* of old, has made his Name famous, only by the burning of *Religious Houses*. Should any one think there is too much Heat in some Passages of this Letter, where he is pointed at; let it be consider'd, that the Characters which are ascrib'd to him, may be justify'd by the Authority of the *CICERO* of this Age: the mentioning of whom, as it naturally brings into my Mind the *PARKER* of the *Roman Senate*, so it here presents a Passage, which I cannot but leave with the Reader, only as a Specimen of that Orator's Eloquence.

" \* That I am more violent than usual on this  
 " occasion, is not thro any Bitterness of Spirit; for  
 " who is more moderate than I? but purely out of  
 " Pity and Compassion: for I seem to see this City,  
 " the Light of the Earth, and the Refuge of all  
 " Nations, consuming in one Flame. I behold in  
 " my Mind my Country bury'd in Ruin; and be-  
 " cause these things seem to me to be extremely  
 " sad and deplorable, I can't help shewing my self  
 " extremely severe, and vehement against those that  
 " would have done them." I am,

S I R,  
 Your very humble Servant.

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\* Quod in hac causa vehementior sum, non atrocitate animi moveor; quis enim est me mitior? sed singulari quadam humanitate & misericordia: Videor enim mihi hanc urbem videre, lucem Orbis Terrarum, atque arcem omnium gentium, subito uno incendio concidentem. Cerno animo sepultam Patriam; & quia mihi vehementer hac videntur misera atque miseranda, idcirco in eos qui ea perficere voluerunt me severum vehementemque præbeo.  
 4 Or. in Catil. Ed. Gron.



## P O S T S C R I P T.

**I**F it was necessary to make use of any farther Authorities to refute the mean Cavils of ignorant Persons, who being little acquainted with the History of *Europe*, imagine that plain Matters of Fact in other Countries are nothing but Inventions to make *Home-Parallels*, they might be refer'd to a Book printed in *England* (to send them no farther) intituled, *The History of the Troubles of Swethland and Poland, faithfully couched by J. Fowler* (who was Secretary to an Ambassador-Extraordinary from our *Blessed-Martyr* to the North.) There these unsatisfy'd Persons will find, That at the deposing of *Sigismund*, a Popish Arbitrary Prince, the *Original Contract* (far from being a new Fancy of ours) was strenuously insisted on: there they may find these Words in the Mouth of a worthy Patriot.

“ The Subjects Obligation to his Majesty  
P. 60. “ is conditional, agreeable to the Royal

“ Oath and Affecuration; and it is evident  
“ in Law, that where the Condition is not observ'd,  
“ the Obligation is void. None can be ignorant,  
“ that it is usual in all Nations for Subjects to re-  
“ nounce their Fidelity and Obedience upon Viola-  
“ tion of the Royal Conditions and Covenants.  
“ Histories do record, nor can it be unknown to  
“ any, what has been acted in *Swethland, Poland,*  
“ *France, England, Scotland, and Denmark*; yea, near  
“ at hand some may be found, who by their Laws  
“ have expressly prohibited Obedience to be ren-  
“ der'd to their Kings in things contrary to the  
“ Laws.”

“ By the Law it is permitted, that either  
P. 61. “ Party acting contrary to Agreement, the  
“ other also may recede. There is likewise  
“ a relative Fidelity, so equal between a Prince  
“ and his Subjects, that a faithful Prince renders his  
“ Subjects

" Subjects faithful. Some may be of opinion, that  
 " Subjects ought not to desert their Allegiance, al-  
 " beit the King should act contrary to his Covenant:  
 " and that they being bound to him by Oath, their  
 " violation thereof were Perjury, how enormously  
 " soever dealt with: Yet here it is to be consider'd,  
 " that an Oath is not a Bond of In-equity and In-  
 " justice; which would follow if his Majesty might  
 " swerve from his Oath, and the Subjects remain  
 " bound by theirs. Moreover, the general Excep-  
 " tion of all Laws is, *Salus Populi Suprema Lex esto*:  
 " And Necessity is above all Law."

There *Examiners* may also find the very *Acts* of  
*Parliament*, with an Account of the Time and Place  
 when they were made, by which the *Pop-  
 ish King* was dethron'd; all *Papists*, and P. 112, 125.  
*Princes or Princesses marrying Papists*, ut-  
 terly excluded the *Succession*, and the Crown settled upon  
 the next *Protestant Family*. And in one of  
 those *Acts* of *Parliament*, the particulars P. 117.  
 are to be met with, how the *Clergy* were  
 dealt withal that abetted, encourag'd, or plotted for  
 the *Popish King*.

There they may likewise find, that for  
 any one to attempt any thing prejudicial P. 122.  
 to the *Protestant Succession*, was made *High-  
 Treason*. They may also take notice in that P. 113,  
*Treatise*, how certain *Lords* who in the *Con-  
 vention* declar'd themselves as zealous as any 114.  
 whatever for the *Revolution*, soon after made it plain-  
 ly appear that they were for looking back towards the  
*Popish Abdicated King*; for which they were proceed-  
 ed against as Violators of their own Subscriptions  
 and Oaths, and unnatural Traitors to their Coun-  
 try; and condemn'd (says the *Historian*) by most  
 equal Judges, in loss of Life and Goods.

These Proceedings cannot certainly be understood  
 as a Parallel to a *later Revolution*; happily indeed  
 for some particular Persons, but I cannot say so for  
 the Prince and his People: for we find that the Con-  
 sequence of those *wholesom Severities* was, That the  
 Crown did not only sit easy upon the Head of the

King for many years, but also upon his Successor's, without any *villanous Attempts at home* either by *Assassinations* or *Rebellions*.

All this and a great many more satisfactory Particulars may be met with in that History.

With regard to the many Quotations in this Letter, People are desir'd not to be very angry when they can't find Quotations cited from *Puffendorf* in *Vertat*, or those which are cited from *Vertat* in *Puffendorf*. As to some Passages which at first seem to differ from the *Bishop of Bristol's Account*, upon examination they will be found to mean the same thing : for instance, my Lord says, that their want of Corn for Bread is owing to the *Idleness of the People* ; and this Letter attributes it to the loss of *Liberty and Property* by the Ruin of the Constitution : which will plainly appear to have been the first Cause of that *Idleness*, from

*Puffendorf* who writ a little before that *Introducti-* *dismal Alteration*, and says, That *Sweden*  
*on to the* produc'd at that time Corn sufficient for  
*History of* its Inhabitants. And now that this late  
Europe, Idleness may not be much wonder'd at,  
p. 512. let us reflect, that wherever, by the Influ-  
ence of a thorow *Passive Obedience* and *Di-*  
*vine Right*, Property is rendred *precarious*, *Sloth* is  
so far from being a Fault, that it is rather an Act of  
Prudence : for he that neglects to sow, when he has  
but very little prospect of being the Reaper, has this  
great Advantage over the laborious Husbandman,  
that he runs no risque of losing his Seed and Charges :  
besides, of late since his Majesty's *Tour* abroad, he  
has had occasion for so many *Male Attendants*, and  
knows so well how to make them follow him with-  
out the trifling Ceremony of an annual *Recruit-Bill*,  
*that there are in that Country but just Men enough for a*  
*Breed* ; and the little Corn they have is chiefly pro-  
duc'd by the Tillage of *Women*. And it is not easy  
to imagin a more moving Scene, than to see a poor  
Creature so big with Child that she can hardly go,  
holding and driving the Plough all day long ; which  
I have more than once beheld with much Concern.  
But alas ! this is not all which that Sex is to expect  
from



from the Establishment of the Principles of their dear *Stock-Jobbing Doctor* : for if this is the Employment of the Women in the Country, in the Citys their Condition is as unhappy. They have there no other Porters but Women, whom you see continually in all Parts of their Towns bearing heavy Burdens upon their Backs, not with Wooden Shoes, but upon the rough Stones, without any Shoes at all. The Women row their Boats and Barges ; and about their Buildings they use no other Labourers to carry Bricks and Mortar, but Women.

I am sensible this *Postscript* is running too much into length ; but in ending it I must add a word or two of Caution to some Persons, That when they address themselves to the Common People, they would not imagine they have Memorys so much in the new fashion, as to remember perfectly all that was transacted in 48, and not to recollect a tittle of what past in 88 ; and that they would consider that 'tis as improper to make no distinction between *Resistance* and *Rebellion*, as it would be to confound *Physick* and *Poison*.

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FINIS.

**BOOKS sold by E. Sanger.**

**T**HE management of the War, consider'd, in  
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The History of Dr. *Sacheverel*, faithfully taken  
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A Discourse of Logomachys; shewing that most  
of the Disputes among the Learned, relating to Re-  
ligion, Politicks, Philosophy, &c. are nothing but  
Contentions about Words. To which is added, a  
Dissertation concerning Bombast, or False-Subli-  
nity.



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